



CORNELL
UNIVERSITY
LIBRARY



CORNELL UNIVERSITY LIBRARY



3 1924 104 015 213



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

Mr. LOCKWOOD'S
DISCOURSE
ON THE
DEATH
OF THE
Hon. Col. WILLIAMS,
Of WEATHERSFIELD.

*Man mortal: G O D everlasting,
and the sure, unfailing Refuge and Felicity of his
faithful People, in all Generations.*

ILLUSTRATED
IN A
DISCOURSE
Delivered at WEATHERSFIELD July 27, 1755.
being the next Lord's Day, after the
D E A T H
OF THE
Hon. Col. WILLIAMS,
Of that Place.

By JAMES LOCKWOOD, A. M.
Pastor of the first Church of Christ in
WEATHERSFIELD.

To which is added, by another Hand, an APPENDIX
CONTAINING
Some brief MEMOIRS of the Life of Col. WILLIAMS.

Gen. iii. 19. *Dust thou art---*
Isaiah lvii. 15.---*The high and lofty One that inhabiteth
Eternity---*
Psalm lxxviii. 25. *Whom have I in Heaven but thee?
And there is none upon Earth that I desire besides thee.*

NEW-HAVEN: Printed by JAMES PARKER, and
Company, at the Post-Office, 1756.

A Funeral DISCOURSE,

PSALM XC. 1, 2, 3.

LORD Thou hast been our Dwelling-Place in all Generations. Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World : Even from Everlasting to Everlasting, thou art GOD. Thou turnest Man to Destruction ; and sayest, return, ye Children of Men.

THIS Psalm is titled a Prayer of Moses the Man of GOD.----Him the most High was pleased to make Choice of and appoint, to bring up his chosen People from the Bondage of Egypt, and to conduct them to the promised Land : And many were the Calamities, Afflictions and sore Trials he met with, whilst he headed and conducted that Stiff-necked and rebellious People :---- For their Ingratitude and Perverseness, and guilty Murmuring and Rebelsions ; that Generation, which came out of Egypt under Moses, wasted away under the Rebukes of Heaven, and their Carcasses fell in the Wilderness. Moses took Occasion, probably, from the Miseries and Distresses that attended their toilsome and fatiguing Travels thro' the Wilderness, and the numerous mournful Instances of Mortality and Death that fell under his View, to compose this Psalm ; in which he makes, a melancholy and affecting Representation of the Mortality of the

human Race, and the Frailty and Shortness of the Life of Man, and of the Miseries, Calamities, and Toils that imbitter and fill it up ; and lets us know that the righteous Order of God, the Supreme Governor of the World, and his over-ruling Providence, are to be acknowledged and adored therein. See Verses 5, 6, 7, and 9. of the Context. *Thou carriest them away as with a Flood, they are as a Sleep : In the Morning they are like Gras which groweth up. In the Morning it flourisheth, and groweth up ; in the Evening it is cut down, and withereth. For we are consumed by thine Anger, and by thy Wrath we are troubled. For all our Days are passed away in thy Wrath : We spend our Years as a Tale that is told.* So in the third Verse of the Text. *Thou turnest Man to Destruction.* Thou the most high God, who hast sovereign Dominion over Man, and a Right and Power to dispose of him as thou pleasest; *Thou turnest Man, all Men universally, or the human Race, to Destruction, to Dust and the Grave, that is the Dissolution or Destruction of the human Body.* 'Tis a curious Building, raised by the exquisite Skill, and unsearchable Wisdom of the Creator ; but, by *Death*, it sinks into Ruins and moulders back to its primitive Dust : *And sayest, return, ye Children of Men.* Sometimes it pleases the *Most High*, by Diseases or other afflictive Providences, to threaten the Destruction of our mortal Frames, and to bring us down to the Brink of the Grave, and then by a gracious sovereign Voice, at once to order our Return, to *Health*, to Vigour, Activity and Usefulness again ; and to *himself* and our Duty, by Sincere Repentance, and a Life of Holiness, *Thanksgiving and Praise* : And this, some suppose,

suppose, is intended by the Words ; others imagine, they refer to the Resurrection of the last Day : Tho' God turns Man to Destruction, and their Bodies are resolved into their original Dust ; he will graciously remember that Dust, and redify those fallen and ruin'd Tabernacles, and call forth the Dust to immortal Life.

This, whether it be intended in these Words or not, is an important and refreshing Truth ; the dead Bodies of all God's Saints, will sleep and rest in the Bosom of the Grave, till the last Day : Then God will call, and they shall answer ; and he will have Respect to the Works of his Hands : They will awake at the Voice of the *Arch-Angel*, and the Trump of God, and spring from their Beds of Corruption and Dust, to blooming Life, and immortal Activity and Vigour ; and be fashioned like unto the glorious Body of the Son of God. But waving these Glofes, the Words, I apprehend are *exegetical* of the foregoing. God says, *return, ye Children of Men* ; whither ? To your Dust, from whence ye were taken. Dust we all are, and to Dust we must all return ; so God says, and his Word will not return empty. And when our Bodies return to their Dust, our Spirits or Souls will return to God, to be dispos'd of by him. To impress the Minds of God's *Israel*, and of his People in all Ages of the World, with a deeper and more affecting Sense of the Frailty and Shortness of human Life, the Words are introduced, with a sublime Representation of the *Everlasting Duration* of the blessed God ; in Comparison of which, the present Life of Man is but a *Vapour*, which appeareth for a little while, and then vanisheth away ; yea, Nothing, less than Nothing and *Vanity*,

nity. Before the Mountains were brought forth, or ever thou hadst formed the Earth, or the World, even from Everlasting to Everlasting, thou art God. Before Time began, before the Hills or the Mountains, the Earth or the World were created, God was ; and He never had a Beginning : And when this Earth and World shall be no more, He will exist, and his Being and Duration will never have an End. And how comfortable and supporting must be the Reflection to good Men, amidst all the Troubles and Calamities of a frail and dying Life, and under the Views of their approaching Dissolution ; that God is everlasting, and the Refuge and Felicity of his faithful People, in all Ages of the World ; and that He will never leave them nor forsake them. *Lord, says the Man of God, Thou hast been our Dwelling Place in all Generations.* The Word here rendered, *Dwelling-Place*, in the Septuagint is *Refuge* ; by Others, it is rendered, an *Asylum*, a *Receptacle*, a *Protector* and *Helper* ; which come to much the same, and must mean, when applied, as here, to the glorious God ; that he is the eternal *Source* and *Object* of all Support and Comfort, of all Supplies and Felicity, to his faithful People ; and that not only in one particular *Age* or *Nation*, but in all *Places* and *Generations* of the World ; and that He will be the unfailing, inexhaustible Spring of their Felicity forever.

DOCTRINE.

The all Mankind are mortal, and by the sovereign Order of the most High are turned to Destruction, and reduced to their primitive Dust ; God lives forever, and is the sure Refuge and Felicity, of the Righteous and his faithful People, in all Generations.

This

A Funeral Discourse.

7

This *Doctrine* may be considered and illustrated under the following Heads..

I. All Mankind are mortal, and it is by the sovereign Order of the most High, they are turned to Destruction, and reduced to their primitive Dust. *Thou turnest Man to Destruction, and sayest, return, ye Children of Men.*

II. God lives forever: *He is from Everlasting to Everlasting.*

III. God is the sure Refuge and Felicity, of the Righteous and his faithful People, in all Generations. *Lord thou hast been our Dwelling-Place, in all Generations.* Of these in Order,

I. *All Mankind are mortal, and 'tis by the sovereign Order of the most High, they are turned to Destruction, and reduced to their primitive Dust. Thou turnest Man to Destruction and sayest, return, ye Children of Men.*

Excepting One or Two in the first Ages of the World, who by a special Dispensation, were translated to Glory, without dying; and those who shall be found alive, at the Second coming of the Lord from Heaven; Death has or will prey upon, and devour the whole human Race. *Death* is a Word of solemn Import, and the Mention of it, is apt to strike the Minds of dying Creatures, with Awe and Seriousness: Let it now fix our Attention, and lead us to serious and profitable Reflections. A great Thing certainly it is to die---We shall all quickly find it so. We all belong to a guilty dying Race; and are daily, hourly hastening to the Grave, and the gloomy Mansions of the Dead. How copiously, and in what moving and pathetic Language, do the *Oracles* of God teach and inculcate, this plain and melancholy Lesson.---*What Man*

Man is he that liveth, and shall not see Death? Shall be deliver his Soul from the Hand of the Grave? || There is no Man that hath Power over the Spirit, to retain the Spirit, neither hath he Power in the Day of Death, and there is no Discharge in that War. † *Man cometh forth as a Flower, and is cut down: He fleeth also as a Shadow, and continueth not.* § *Yea, all Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field: The Grass whithereth, and the Flower fadeth; because the Spirit of the Lord bloweth upon it.* * And what God teaches in his Word, he most abundantly verifies and confirms, in the Course of his Providence; and that in all Ages and Nations of the Earth. *Death reigns over all the World; the mortal Shafts, fly perpetually across the Stage, and smite down the Sons and Daughters of Adam, into the Dust and Grave.* The human Species, in a continued, mournful Succession, thro' all Generations, are carried away, or swept off the Stage of Life, as with a Flood; as it is expressed in the fifth Verse of the Context: A Flood sometimes comes on suddenly and violently, and by its impetuous, rapid Torrent, bears away and Sweeps all before it. So *Death, all conquering Death, with a mighty irresistible Force and Violence, carries and sweeps Mankind, of all Ages and Conditions, into the Grave and Eternity.* No Man can withstand its Power, or secure himself from its Arrests. One Generation passeth away, and another Generation cometh. What is become of the numerous Generations, that dwelt and flourished on the Earth, before we were born? *Death has seized upon them, and the Grave has swallowed them up.*

What

|| *Psal. lxxxix. 48.* † *Eccl. viii. 8.* § *Job. xiv. 2.* * *Isa. xl. 6, 7.*

What is become of the holy *Patriarchs* and *Prophets* of God, and his precious *Saints*, who shone as Lights, in the World, in their respective Ages; and whose Names are enroled with Honour, in the sacred *Volume*?---They sleep in the silent Grave. Where are those *Monsters* of the Species, the bloody *Tyrants* of the Earth, and *Troublers* of the World; who in Ages past, to gratify their Avarice, or Ambition and godless Thirst of Domination, have laid waste the Earth, and butchered their fellow Men, by Thousands, by Millions? They are gone to the Generation of the Dead. Where are the just, the truly noble and generous *Princes*, of past Times; who were *Fathers* to their People, and Country, and diffusive *Blessings* and Benefactors to the World?---Where the great and illustrious *Personages*, who have enlightened and blessed the Earth, with useful Learning, Virtue and Piety? The Places that once knew them, and honoured them, know them no more.---The Grave has received them; this is the End of all the Living. No Character, no Distinction can exempt us from this Doom. The richest Furniture of Mind, the brightest and most excelling human Accomplishments, and Perfections, nothing avail in this Matter. The Wealthy, the Honourable and the Renowned of the Earth, as well as the Poor, the Mean and the Despised; the most Learned and Wise, the most Pious and Holy; as well as the Ignorant, the Stupid, and the Ungodly; the best, as well as the worst of Men must die, must encounter, and submit, to this mighty Conqueror. The Prince and the Beggar, the learned Philosopher and the unlettered Peasant, the Saint and the Profligate lie down together in the Dust. In this

Land of Darkness, all Distinctions are leveled ; and the most distant Characters quietly rest together. The dark and silent Grave is the House appointed for all Mankind. *Man lieth down, and riseth not till the Heavens be no more :* Nor does this come to pass by Chance, or a blind *Ethnick Fatality :* What are usually called *Accidents* and Casualties, and which are so, as to us ; are all under the Conduct and unerring Direction of the all-wise God : without his Providence, not a Sparrow falls to the Ground ; and by it, the Hairs of our Heads are all numbered. 'Tis God, that turneth Man to Destruction ; and faith, return, ye Children of Men. He presideth over the Armies of Heaven ; and ruleth among the Inhabitants of the Earth : All Mankind are in his Hand, and when he pleafeth, He calleth for their Breath : Yea, the *Gospel* instructs us to say, that *Christ* our Redeemer, in whom dwells the Fulness of the Godhead bodily ; who was dead, but is alive, and lives forevermore ; hath the Keys of *Death* and *Hades*. All Power in Heaven and Earth is put into the Hands of the Mediator ; and he is the appointed Sovereign of Life and Death. We dwell in a World of Enemies, travel thro' a Wilderness of Dangers ; but are shielded and defended on every Side, by the great *Redeemer* ; and no Evil can come near us, without his Providence and Order : And when Death approaches, it is ever with a Warrant and Commission from him. Death is absolutely in the Hands of Christ ; it waits his Pleasure, and goes at his Bidding ; and all the Sons and Daughters of *Adam* must obey its Summons ; for Christ is Lord over all. When Man was first created, he was immortal ; and had he continued innocent, and obedient

dient to the Creator, he had never tasted of Death ; but by one Man, Sin entered into the World, and Death by Sin ; and so Death passes upon all Men, for that all have sinned. The Contagion, and fatal Effects of the first Apostacy, are universally diffused, thro' the Race of Men ; and all Human-Kind are liable to this Doom. *Dust thou art,* (said the righteous Judge to *Adam*, and in him, to all his Race) *and to the Dust shalt thou return* ; and this agreeably to the Tenor, and threatening of his violated Law, and that Sentence of Death, which was pronounced upon Man, on his Fall from God, has been executing ever since : *Death reigned, from Adam to Moses* ; from *Moses*, to the present Day ; and it will do so, till the last Trumpet shall wake the Dead. And the particular Time, and Circumstances of our Departure, are ordered and appointed by God. Some do but just enter upon the *Stage*, open their Eyes, and cry, and groan, and sink into the Bosom of the Grave ; Others draw out their Span, to three or fourscore Years, and die. No Age is secure from the dreadful Summons. Our Days are determined, and the Number of our Months is with God : He hath appointed our Bounds, which we cannot pass. Some give up the Ghost on a Sick-bed, carefully attended, by dear and lamenting Friends ; Others, by Hundreds, and Thousands, are swallowed up quick, in the wide Ocean : Many, very many die in the Field of *Battle*, with their Garments roll'd in Blood. And Disasters without Number, and which no human Sagacity can foresee, may bring us to Death. These feeble Bodies, are easily ruined to Dust. The (seemingly) most inconsiderable Occurrences, may prove deadly ; the clogging of one

Wheel, in this delicate *Frame*, may disorder the Whole, stop all the Movements of Life, and bring on a speedy Dissolution. O ! how infinitely does it concern, every Child of *Adam*, to be in a constant Readiness for his Departure ; since he knows not when, or by what Means he must die---how soon or suddenly his Lord will come. When Christ calls, we must all die ; he has the Keys of Death and *Hades* :---He turns the human Body to Destruction ; breaks the vital Union, between the Soul and the Body ; pulls down this Structure of Clay---this Tabernacle of Earth, and mingles it with common Dust. God speaks, and his Word must be obeyed ; *return, ye Children of Men*, to your native Dust---to the Earth from whence you sprang.---And thus the curious *Machine*, of the human Body, formed by a Skill and Hand divine, despoiled of all its Beauty---of all its Glory, a cold and breathless Lump of Clay, is carried to the Mansions of the Dead ; and lodged in the silent, and dark Abodes of the Grave. God changeth their Countenances, and sendeth them away. These are sad and melancholy Reflections ; but amidst all this Darkness and Gloom ; it is cheering and refreshing to the Minds of good Men, to consider, that *God Almighty* lives, that *Christ* is alive, and lives forevermore ; and by the Power and Grace of his *Gospel* ; his humble, faithful Followers, may meet *Death*, with a becoming Fortitude and Chearfulness, and triumph over it.---*Thanks be to God, who giveth us the Victory, thro' Jesus Christ our Lord* ;---*They sleep in Jesus, they die in the Lord, they rest from their Labours and their Works follow them.* This leads me the second Point to come under View.

II. God lives forever : *He is from Everlasting to Everlasting.*—*The Lord liveth, and blessed be my Rock ; and let the God of my Salvation be exalted,* says the pious *Psalmist*, Psalm xviii. 46. We Men, are frail and dying Beings, we dwell in Houses of Clay, our Fondation is in the Dust, and we are crushed before the Moth. Every Thing about us is corruptible, vanishing and hastening to a Period ; but God lives forever, and changes not. *Abraham, the renowned Saint, called on the Name of the Lord, the everlasting God.* Gen. xxi. 33. And the Prophet *Isaiah*, in a Stile singularly grand and magnificent, calls him *the high and lofty One, that inhabiteth Eternity*, Isa. lvii. 15. When created Beings, in the holy *Scriptures*, are called *eternal* or *everlasting*, it must be ever understood, in a qualified and limited Sense, and not in the Sense, in which God is said to be, from Everlasting to Everlasting. Sometimes the Words, *Eternal* and *Everlasting*, in holy *Writ*, signifying no more, than a long Continuance or Duration : So the *Hills* and *Mountains*, are called Everlasting, because they are strong, and permanent as the Constitution and Frame of the Earth. See Habak. iii. 6. *He stood and measured the Earth, He beheld and drove asunder the Nations, and the everlasting Mountains were scattered, the perpetual Hills did bow ; his Ways are Everlasting.* Sometimes the Words signify, a Duration without End, tho' not without a Beginning : So the *Angels*, and Souls of Men, are eternal or immortal ; and the Happiness they enjoy in Heaven, is called *everlasting Life*, and an *eternal Weight of Glory*. But God is *eternal* or *everlasting*, in the highest and absolutely perfect Sense of the Word ; most strictly he is *everlasting*. He never

never began, and he will never cease to exist. When we set ourselves to think, of the boundless, eternal Existence and Duration, of the glorious God; we may soon lose ourselves, and nonplus all our Apprehensions; but we can never find out the Almighty unto Perfection; nor comprehend, his boundless, infinite Duration. All created Beings began to exist; before which, they were not--had no Existence. We ourselves, a few Years since, began to exist; before which we were not. All Generations of Men, that ever were upon the Earth, were born, and died; their Lives here on Earth, had a Beginning and an End. This World had a Beginning; the Sun, Moon, and Stars began to exist; and so did the third Heavens, and all the glorious Angels that dwell there; but the Being and Duration of God, is without all Beginning. If we should run back in our Thoughts, ever so many Ages, or *Miriads* of Ages, before the Creation of the Earth, and the Heavens, we shall find no Beginning of God's Existence; for it has no Beginning. 'Tis a clear and certain Truth, that God is from Everlasting to Everlasting; but a Truth we can no more comprehend, than we can weigh the Mountains in Scales, and the Hills in a Balance. If there ever was a Time, when there was absolutely Nothing; it would be utterly and forever impossible, there ever should be any Thing; for *Nothing*, can never be the *Cause* of Something. The present Existence of the Frame of *Nature*, is a Demonstration of some first *Cause* of all Things; and that *Cause*, is God: So the *Apostle* invincibly argues; *that an eternal Power and Godhead, are clearly seen, being understood from the Things that are made.* Rom. i. 20.

Yes,

Yes, the first original Cause of all Things, must of Necessity, and in the strictest Sense of the Word, be everlasting : *Eternity* itself, is the Duration, of his Existence and Being. Infinite Ages before the World was---before the Lamps of Heaven began to shine---Men or Angels, Heaven or Earth, were created, God was ; and there never was a Time when he was not : He is the Beginning, and End of all Things ; but himself is without Beginning and End. God was the same glorious Being, he now is, before any Part of the World was framed ; and he will remain the same, when this World shall be no more. All the transient and corruptible Things of Time, are hastening to a Period, and will soon have an End ; all the Beauties of this lower Creation are fading away ; all the Riches and Treasures, Pomps and Grandeur of this World, will quickly take their Flight, and be seen no more : Stately Buildings, populous and splendid Cities, rich and flourishing Empires and Kingdoms, will presently sink into Ruins. All the Inhabitants of the Earth must die, and return to their native Dust : Time itself will come to a Period ; *The Heavens will pass away with a great Noise, and the Elements will melt with fervent Heat, the Earth also, and the Works that are therein, shall be burnt up* ; but the Being and Existence of God, is perfectly interminable, and will never have an End. He is forever possessed of independent and unchangeable Life and Being ; he inhabiteth Eternity ; his Throne is established in the Heavens ; from whence he beholds all the Changes, Revolutions and Confusions, among dependent and created Beings ; and all the Inhabitants of the Earth, in their successive Generations,

passing

passing off the Stage of Life, into the dark Mansions of the Grave; but himself is unchanged, lives forever, and is always the same, without Variableness or Shadow of turning. He is from Everlasting to Everlasting, and so are all his glorious Perfections; his Wisdom and Power, his Holiness and Truth, his Goodness and Mercy, are essential to his Nature, and equally everlasting and unchangeable, with his Being and Existence; or God, who is securely, unchangeably possessed, of these, and all other Perfections; is everlasting; without Beginning and without End, This, *Sirs*, is the God, who made and governs the World, and in whose Hand is the Breath, of every living Thing; and whom we *Christians* acknowledge, adore, and worship; and whom it is our indispensible Duty, our highest Honour and Interest, to love, to submit to, and obey forever. O! may the Language of all our Hearts be, *Whom have I in Heaven but thee? And there is none on the Earth, that I desire besides thee.* He is the glorious Refuge and Place of Protection, the inexhaustible Source and Original, of all true Comfort, Peace and Felicity to his People, in all Ages of the World. And so we proceed to the next Point to be considered,

III. *God, the everlasting God, is the sure Refuge, and Felicity of the Righteous, and his faithful People, in all Generations. Lord thou hast been our Dwelling-Place in all Generations.* Our Habitation, is our Place of Refuge and Safety, of Satisfaction and Comfort, and where we lay up our Stores and Provisions.—'Tis the Repository of our outward Comforts; and by this Word is expressed, what the blessed God is to his People: Him, they make their

their Refuge, their Protection, and their Happiness ; and God is all that to them, for which they chuse him, and trust in him : He was so, to the holy *Patriarchs*, and the pious *Israelites* of old, and so he is, to the Righteous at all Times, in all Ages and Places of the World. If we look round on all created Things ; there is a Poverty, an Emptiness and Insufficiency in them all. This is a barren Desert we live in ; and without God, the Well-spring of Happiness, and the Enjoyment of him, how destitute, forlorn and miserable must we be ! But if we chuse God for our Portion and Happiness, and trust in him, and live to him ; he will Support us, under all our Burdens---purify us by all our Trials, and conduct us safe, thro' all the Windings and Perplexities, of this dark Wilderness, to the upper Regions of Light, of Purity and Peace. But here my Busines will be---To consider the Righteous, as those, who make God their *Refuge*, their *Portion* and *Happiness*--And then represent, something of the *Excellency* of their *Refuge* and *Felicity* in God.

I. *I am to consider the Righteous, as those, who make God their Refuge, and their Happiness:* This is the Character of the Righteous, and God's faithful People, in all Ages of the World. For Illustration of this Point, consider,

I. *The Righteous are effectually convinced, of the empty, unsatisfying Nature, of all Creature-Enjoyments, and their utter Insufficiency, to render them truly happy.* This is a Point, which a great Part of the World, seem to this Day unsatisfied about, and unconvinced of ; before, they appear to act upon the opposite Principle ; and to imagine they may extract *substantial Felicity* out of the *Earth*,

and find and enjoy solid Happiness, in the Objects of Time and Sense. Repeated Attempts and Disappointments, will not convince them to the contrary ; yea, the Experience of all Ages in the World, and the repeated, express Declarations of God's Word, will not fully satisfy them, but that, after all, they may find Rest and Happiness, in worldly Fruitions ; hence their daily and vehement Cry is, *who will shew us any Good ?* As if Good, solid substantial, and satisfying Good, were to be found in the Enjoyments, of the Earth.---'Tis a groundless and vain Imagination, and utterly impossible ; and the Righteous, whose Refuge and Portion God is, are effectually convinced of it. 'Tis an evident Point---a clear Case to them, that nothing under the Sun, nothing below God, nothing in Heaven or Earth without God, can be a sufficient Security and Protection, can fill up their large Desires, and render them truly happy. They see that Vanity of Vanities, which is written on all sublunary Enjoyments ; and are fully satisfied, that the World, in all its most promising Appearances----Enjoyments of this Kind in their utmost Refinements, and richest Affluence, cannot render them truly happy ; as they cannot bring full Contentment, and Satisfaction. They despair, of ever finding Felicity among Creature-Enjoyments, and their Hearts are broken off from the World, and dead to it, and all Expectations of solid Happiness from it ; and they sincerely renounce it, as their Portion and Felicity, and refuse to let their Hearts and Affections go out after it, as such. They are likewise effectually convinced, they cannot spin out a compleat Happiness, from themselves ; they are indigent and dependent Beings, and not barely so, but by

by Disobedience and Rebellion against God, they have made themselves miserable Beings, obnoxious to a Thousand Calamities and Miseries in this World, and to the Wrath and Indignation of God, in the Next. In a Word, the *Righteous* are convinced, of the utter Insufficiency of all created Beings and Enjoyments, to make them happy ; that there is nothing which belongs to this World, that can yield them solid Satisfaction---that they are entirely dependent on God, the great Original of all Being, and Source of true Happiness ; and if they be not happy in him, they must inevitably be miserable : They value indeed, the Blessings of Providence, as the kind Gifts of God; but not as God ; they enjoy them, and God in them, and bless his Name for them, but don't make them their Happiness and *Portion*, being sensible of the utter Insufficiency, of all Creature-Enjoyments for that Purpose ; and that God only, who made them, can make them happy.

2. *The Righteous are brought to a true and saving Knowledge of God, in Christ, and are effectually convinced, of his supreme Excellency and All-sufficiency* ; that he is the Foundation of Good, and Well-spring of Happiness, and every Way suitable to answer the large Desires, and immortal Cravings of their Souls. 'Tis in and by a *Mediator*, they are brought to a saving Acquaintance with the glorious God. *God who commanded the Light to shine out of Darkness, shines into their Hearts, and gives them the Light of the Knowledge of the Glory of God, in the Face of Christ*, ii Cor. iv. 6. God is not savingly to be known by us, but in and thro' a *Mediator*. He does indeed reveal himself, in several of his Perfections to the World by his Works.

of Creation and Providence, by the Frame of the Heavens and the Earth, and the Methods of his ruling and governing the World; so that they who have no better than this imperfect Light, may be said to have a Knowledge of the Existence of God, and his eternal Power and Godhead; but a saving Knowledge of the glorious God, is not to be attained by us, but in and thro' his Son the *Mediator*; And this Knowledge of the blessed God---This Conviction and Sense, of the superior Beauty and Excellency of his Perfections, is needful to our Well-being and Happiness. Before the Apostacy, *Adam* knew God truly, and enjoyed him, without a *Mediator*; but since the Fall, 'tis in and by a Mediator, the blessed God must be truly known and enjoyed. 'Tis only in and by *Christ*, that God opens a Way to be reconciled to Sinners, and recovers them from the Blindness and Misery of their fallen State, to the saving Knowledge and Enjoyment of himself. *This is Life eternal*, says the divine Author of it, to his almighty Father, John xvii. 3. *This is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* The Spirit of God, enlighten the Minds of returning Sinners, with the Knowledge of Christ, and of God in him, and so renews their Wills, and changes and sanctifies their Hearts---They see in a convincing Light, the superior and unspeakable Excellency and Glory of the blessed God, the great Fountain of Being, and Spring of Happiness, and One every Way suitable, to answer and satisfy all their Desires: ----- Hence the *World*, and the Things of the World, the fading Treasures of Time, and the low Fruitions of Sense, appear in their real Emptiness, Poverty and Insufficiency,

ciency, and their Souls turn away from these low unsatisfying and perishing Things, and rise and reach after God, as their true *Resting-Place*.

3. *The Righteous do deliberately, freely and sincerely chuse God in Christ, for their Portion and Happiness, and acquiesce and rest satisfied in him, as such;* And this is but an obvious Consequence of the last Particular.---For when Persons do truly know God, and are effectually convinced of his All-sufficiency---That there is an infinite, inexhaustible Fulness in God, enough to satisfy all their Desires, to supply all their Wants, and to make them happy and blessed, to the Extent of their Capacities, in Time and forever, and that this blessed God, graciously offers himself to them in the Gospel, to be their God and Father, their Protection, and the Object of their complete Happiness.---I say when Persons are effectually convinced of this, they do, they will sincerely make Choice of God, as their supreme Happiness and only Portion, their *Habitation*, and the *Resting-Place* of their Souls. Tho' there are many Things in Heaven and Earth, that God makes Use of, to communicate Happiness to his Saints in the upper and lower Worlds, yet they are but Means in the Hand of God---Streams and Emanations from him; God himself, is the great Original, the Substance and Sum of all Perfection, of all Good, and the boundless Source of all Happiness, and as such the Righteous have made Choice of him, and they cleave to, and rest in him. There is nothing within the Limits of the Creation, they allow to come in Competition with God---nothing in all the Realms of Light---nothing within the Confines of this lower World, they can consent to take, as their Happiness---nothing

thing that can satisfy their Desires, and render them truly happy. 'Tis all Emptiness and Vanity without God ; he is the chosen Center, the Resting-Place, and the Happiness of their Souls. And thus have I given you some brief View of the *Righteous*, as they make God their Refuge, their Protection, and their *Happiness*.---I proceed now.

II. *To represent something of the Excellency of their Refuge and Felicity in God.* And how happy are these Persons, who make God their Refuge, and the most High their Habitation ! There is nothing which belongs to this World, that is any Ways comparable to their Felicity. Crowns and Scepters, Empires and Kingdoms, the Riches and Treasures of the *Indies*, and all the most refined Pleasures of Sensuality, disappear and vanish into Nothing, when we think of the glorious God ; He is an all-sufficient Being, in him, there is a perfect harmonious Concurrence of all Perfections ; he is, not only more perfect than any other Being, that is to say but Little of him ; for between the most exalted Creature, and God, there is an infinite Distance ; but all the Perfections of his Nature are Infinite, and therefore exceed the Comprehension, of all created Beings ; and he is the great Original of all Good, and the Well-spring of all Blessedness ; the free and plentiful Emanations of whose Goodness, flow among his Creatures, in the upper and lower Worlds, and comfort, recreate and refresh the Creation. This God, is the Covenant-God and Father, the Portion and Happiness, the Refuge and Protection, and *Dwelling-Place* of his faithful People, in all Generations.---In him, they find Protection and Security---Support and Comfort---From him, they receive suitable

able Supplies, and Food convenient for them---in him they enjoy, a superior and satisfying---and an everlasting Felicity.

1. *In God, the Righteous find Protection and Security, in the Midst of all surrounding and threatening Dangers.* God's People in this World, lie open to many Dangers and Enemies, and they need a powerful Protection. Ever since the Entrance of the first Sin, the Earth has been a Stage of Calamity and Misery. Sin is a mighty Evil in itself, and the Parent and Source of all other Evils. Numberless are the Evils and Calamities, Mortals are liable unto, in this World. We are liable to the Temptations, and fiery Darts of Satan, and the Powers of Darkness: *We wrestle not only* says the Apostle Eph. vi. 12. *against Flesh and Blood; but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places.* These spiritual Foes, are numerous, crafty and potent, and fraught with implacable Malice, and bent on the Ruin of Mankind; and how many fiery Arrows, are shot from the Bow of Hell, among weak Mortals on the Earth? And alas! how many are insnared and wounded, seduced and ruined from that Quarter! And besides these malicious Foes from the invisible World, the *Righteous* are exposed to a great many Evils---to the Lash of a slanderous Tongue, to the Invasions of Injustice; to Pains and Wounds, to Maladies and Diseases, and to grievous Losses and Disappointments, and sore and heavy Bereavements. And how dismal are the Evils!--How wide-spreading the Calamities, Mankind are liable to, from hostile Invasions and Wars, which depopulate the Earth, and sweep off its Inhabitants,

by

by Hundreds and Thousands ! Ever since the Days of *Nimrod*, the mighty Hunter before the Lord, Mankind have been hunting and butchering one another, as Beasts of Prey : Even among the Nations of *Europe*, who call themselves the Followers, of the Prince of Peace ; what bloody *Altercations*, and depopulating Wars, have been found from Age to Age ! Now, amidst all the threatening Dangers of Life, we need a strong and powerful Protection ; stronger certainly than an Arm of Flesh, which is weak and feeble ; we need an Habitation and Place of Defence, that can guard and secure us, against all Attacks, from Hell and Earth. And where can we find such a Refuge ? --- Such a Place of Security, but in God ? He is the great Protector and Benefactor of his People ; hence the *Psalmist* piously and wisely resolves, Psal. lvii. 1. *In the Shadow of thy Wings, will I make my Refuge, until these Calamities are over past.* They that are under the Wing, of God's special and strong Protection, are secure. With the utmost Safety, we may commit and trust our All with God, and leave it in his Hands. He is infinitely wise, and knows all our Wants and Dangers, and he is, as powerful and good, as he is wise. We may trust him with our Souls, and all our Interest for Eternity. *I know whom I have believed,* says the Apostle ii Tim. i. 12. *And I am persuaded, that he is able to keep, that which I have committed unto him, against that Day.* Sure then, we may leave all our other Concerns and Interests, our Bodies, our Families, and Friends, our worldly Interest, Peace and Tranquility, with God. If God be for us, who can be against us. All created Beings are in the Hands of God, he manages and rules the wide

wide Creation. No Evil can come near us, no Enemy assault us, without his Permission. All the *Legions* of Darkness, and all the Evils and Calamities of the Earth, are under his Controul : He can check and bridle them, restrain and govern them, as he pleases. The encircling Arms of his Protection, are an inviolable Security ; and not an Hair of our Heads, can fall to the Ground, without our *Father*. No Creature, no Strength, or Confederacy of Creatures, can break thro' that *Wall* of Protection God makes around his People, to hurt or touch them, without his Permission. *Satan* could not come near *Job*, to hurt him, before God gave him Leave ; and the Father of Lies spake the Truth, when he said to the most High, Job i. 10. *Hast not thou made an Hedge about him, and about his House, and about All that he hath on every Side ?* God is the *Dwelling-Place*, and Protection of his faithful People. *Come my People enter thou into thy Chambers, and shut thy Doors about thee ; bide thyself as it were for a little Moment, until the Indignation be overpast.* For behold the *Lord cometh out of his Place to punish the Inhabitants of the Earth for their Iniquity**.---*The Word of the Lord is tried :* *He is a Buckler to all those that trust in him†.* *He that walketh righteously, and speaketh uprightly, he that despiseth the Gain of Oppression, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of Blood, and shutting his Eyes from seeing Evil : He shall dwell on high ; his Place of Defence shall be the Munition of Rocks‡.* This Blessing of special Protection, in Times of Danger, is promised in abundance of Places of holy *Writ*, to the Righteous and Obedient.---But how does

D

this

* *Isaiah xxvi. 20, 21.* † *Psalms xviii. 30.* ‡ *Isaiah xxxiii. 15, 16.*

this agree with Fact and Observation? Do not Calamities and Afflictions, in Fact, light upon the Righteous and Godly, as well as upon the Wicked? 'Tis certain they do. Here then observe well: As for spiritual and eternal Blessings, and the Security of our great everlasting Interest, against the Enemies of our Peace and Salvation; if we make God our Habitation, if we trust in him and obey him, we shall assuredly be defended and secured and kept by the Power of God, to his heavenly Kingdom. In the *Strength* of the Lord, we shall tread down our spiritual Foes, and *Satan* and his Legions of Darkness, shall not finally prevail against us. And as for outward Security and Protection, against the common Afflictions, Calamities and Enemies of this World; the making God our Refuge, and the approving ourselves to him, is the most probable Way in the World, to be thus protected and defended; and we shall actually be thus sheltered and secured, so far, as shall be agreeable, to the *Honour* of the most High, and the vast *Scheme* of his Counsels, with Regard to the Intelligent Creation, every Part of which, is conducted by unerring Wisdom, under the Influence of infinite Goodness and Grace, and with a View to promote, the eventual Good, and final Interest of the Righteous and ~~Obedient~~. We are short sighted Beings, able to see but a little Way, into the unsearchable Counsels of the blessed God, or into our own real and true Interest, in a Multitude of Cases: We know not, in this or the other Case, whether it would be best for us, in the Whole, to be secured and saved, from a Particular outward *Trial* and Calamity that may threaten us; the all-wise and infinitely good God knows, and if we trust in him,

and

and obey him, he will, either protect and save us from, or support and comfort us under, the *Trials*, and his Grace, shall be sufficient for us. But,

2. *In God, the Righteous find Support and Comfort, under present Trials, and afflictive Providences.* The Righteous as well as Others, as was hinted before, must expect Troubles and Afflictions ; but God is your Habitation and *Resting-Place* ; in him you may find Support and Consolation, and Grace sufficient for you. His almighty Arm can support you, and the Consolations of his Spirit can refresh you, under the gloomiest Dispensations of his Providence. If you make God your *Dwelling-Place*, and live devoted to him, he will not leave you nor forsake you. *When you pass through the Waters he will be with you ; and through the Rivers, they shall not overflow you.* Under your heaviest Pressures, and sorest Trials, you may still say, in the Language of the pious *Psalmist*. *God is our Refuge and Strength, a very present Help in Trouble.* Therefore will not we fear, tho' the Earth be removed, and though the Mountains be carried into the Midst of the Sea, tho' the Waters thereof roar, and be troubled, though the Mountains shake with the Swelling thereof.* Whatever be your outward Losses, Disappointments and Trials, God still lives and governs the World, and him you have chosen for your Portion, and you may rejoice and triumph in your Choice. No outward *Disasters* and Calamities, no Creature or Combination of Creatures, can deprive you of your God, or tear you from the Center of your Rest, and the Object of your Felicity : He can inspire you, with a noble Fortitude of Mind, and an Elevation of Spirit superior to the Calamities and disasterous Events of Time, and enable you,

to possess your Souls in Patience, Calmness and Serenity, and to honour God and your Profession, under the heaviest Afflictions; and to reap a-bundant Advantage, and Benefit therefrom yourselves. No Affliction indeed, in itself, for the Present, seemeth joyous, but grievous; and one par-ticular afflictive Providence or Event, if detached from the entire *Plan* of divine Government, and viewed apart and by itself, may appear very gloomy and dark, as it may indeed be, very grievous to Flesh and Blood; but if you were able to look thra' the whole *Scheme* of divine Counsels; that Pro-vidence, when viewed in its Connection, and Re-lation to the Whole, no doubt, would appear in a very different Light, and infinite Wisdom and Grace would be visible in it. It behoves you, chearfully to resign yourselves to the Conduct of God, and to acquiesce and rejoice, in his Govern-ment of the World. Trust in God and be devoted to him, and you may rest assured, however gloomy and threatening the *Aspects* of Providence may be at any Time, that God loves you as a *Father*, and takes an infinitely more tender and watchful Care of you, than you do of yourselves; and will so order Things, tho' it may be, in a Manner to you unac-countable, at the Present, that all the various Pro-vidences you meet with, and the trying Scenes you pass through, shall harmoniously conspire, to fur-ther and advance your real and eventual Good. *We know*, says St. Paul, Rom. viii. 28. *that all Things work together for Good, to them that love God.* So by a various *Train*, of wise and gracious Dealings, with you, an all-merciful God and Fa-ther, will refine and purify you, from the Re-mains of Sin, and raise you, to a nearer Resem-blance

blance of his own Image ; and by All, discipline and train you up, to a Meetness for another and a better World ; nor, in the mean Time, during your Journey thro' Life, will God leave you destitute of such outward Supplies, as may be proper for you. For,

3. *From God, the Righteous receive suitable Supplies, and Food convenient for them, during their Abode in the Flesh.* God is the Fountain and Giver, of all the Comforts of Life : He opens his liberal Hand, and satisfies the Desires of every living Thing : At his Command, the Sea, and the dry Land pour in their Supplies. And the Comforts and Enjoyments of Life, are that, and no more to his People---contribute no further to their Happiness, than God makes them do so. They are all Streams and Emanations from him; and can no farther comfort and refresh them, then God does so by them. So that all the Good we receive from the Enjoyments of Life, is really from God ; he is the Author of it all. The outward Comforts, are but the Means of its Conveyance ; and it is God himself, who sustains and refreshes us, by them : And, on those, who make God their *Habitation* and Refuge, and live devoted to him, he will bestow, all the outward Comforts of this Life, infinite Wisdom fees Best for them. God knows all their Wants, is acquainted with all their Circumstances, is ever present with them, and able to bestow, what Mercies he pleases upon them ; and the Bowels of a Father, are with him. The kind Father of the Universe, who feeds the young *Ravens* when they cry, will certainly take Care of his Children, who look to, and trust in him. *Their Father in Heaven knoweth what Things they have Need*

Need of, before they ask him. Matt. vi. 8. And in the Way of Duty, and Obedience, they may most chearfully rely on his Wisdom and Goodness, to carve their Portion, and feed them with Food convenient for them; what that may be, 'tis fitting the all-wife God, and their gracious Father, should be Judge; and it is their Comfort and Happiness, that he is, and will be so. But it is, especially, the Enjoyment of God *himself*, that renders the Refuge and Happiness of the *Righteous*, in him, so valuable and excellent. Which leads me to say,

4. *In God, the Righteous enjoy, a superior and satisfying Felicity*--unspeakably superior to all the Satisfactions of Sense. The Object enjoyed is the Highest, the Greatest and the Best, 'tis God himself. No small Part of our Happiness lies, in Knowledge and Contemplation; and the nobler, and more excellent the Object is, and the nearer and more intimate, our Acquaintance with it, the greater will be our Happiness: Now the *Righteous*, truly know God, and are, in some Measure, acquainted with the glorious Perfections of his Nature. And what a Pleasure is it to them, in the Retirements of devout Meditation, to view the glorious Perfections of the *Deity*!--to let their Thoughts loose, to expatiate with Freedom among the unknown Excellencies there are in God, his divine All-sufficiency, his unsearchable Wisdom, his perfect Purity, and his boundless Grace and Mercy! What a noble and sublime Satisfaction do they take, in believing Views, of the *Gospel-Plan* of the Sinner's Salvation, by *Jesus Christ*! In which, the divine Wisdom, Justice, Holiness, and rich Grace are set out to View, in such

such perfect Beauty, Harmony and Glory. How does their sacred Satisfaction increase, when they find in themselves a growing Conformity to the blessed God !---are changed, more and more, into the divine Image, and become daily, more and more holy as God is holy ; when they find their Hearts, more dead to the World---all Sin, more and more odious and hateful to their Souls, and their Love to God, and Delight in him, and their Love to the Will of God, and all the Works of Holiness and Obedience, to increase, from Day to Day ! and especially, when they are able to say, this God, is my God, and my *Portion* forever. *Whom have I in Heaven but thee ?*---To know God truly, and be conformed to his Image, to love and enjoy him, is doubtless, the highest Happiness of the Creature ; and it is a satisfying One. The Pleasures of *Religion*, are real and substantial, they enter into the Soul, and bring solid Peace, Comfort and Satisfaction, and fill up the Soul's Capacity of Bliss : This indeed, is not fully the Case in this World, where the *Righteous* enjoy God, but in a low and imperfect Measure, yet, what they do enjoy of God, brings real and substantial Satisfaction with it ; and raises still greater, and more ardent Desires, after a more intimate, and full Enjoyment of God ; and in the World to come, their whole Souls, will be satisfied in God. *When I awake I shall be satisfied with thy Likeness.* Psalm xvii. 15, 5. *In God, the Righteous enjoy, an everlasting Felicity.* All the Enjoyments of this World are precarious and fleeting ; but God is an unchangeable Happiness ; he never will fail those, that put their Trust in him : When they pass thro' the Valley of the Shadow of Death, he will be

be with them ; when their Flesh, and their Hearts fail, God will be the Strength of their Heart and their Portion forever. The *Righteous* begin to enjoy God, in this World ; and they will arrive at the full Fruition of him, in the Next. They will see God, Face to Face, and contemplate the Glories of the Deity, with unspeakable Satisfaction ; every Wish will be gratified forever, and every Desire perfectly fulfill'd. We see, we know, that all Things here below, are hastening to an End ; and we shall quickly die out of this World :---“ Yet, if God be “ ours we shall have enough : If God be ours, we “ shall have All, and abound : All that our Cir-“ cumstances can want or our Wishes crave, to “ make us inconceivably blessed and happy ; blef-“ sed and happy, not only through this little In-“ terval of Time, but through the unmeasureable “ Revolutions of Eternity.” But 'tis Time to pro-ceed, to make some Improvement of this Subject.

We have taken some View of Mankind, as mortal and perpetually dying off the Stage, and returning to their native *Dust*. We have contemplated, a little, the glorious God, as being from *Everlasting* to *Everlasting*. We have considered him, as the *Dwelling-Place*, the Refuge and Felicity of his People, in all Generations. Important and interesting Truths these ! Let us not leave them, without making a proper Use and Improvement of them.---Let us endeavour to affect our Minds, with a due and deep Sense, that we are *dying* Creatures.---Faithfully exert ourselves to prepare for our *Departure* ; and wisely improve all proper Means, in Order thereto.---With that View, let us not fail, to make God, who lives forever, our *Dwelling-Place*, our Refuge and Felicity.

I. *Let*

I. Let us endeavour, to affect our Minds, with a due and deep Sense, that we are dying Creatures. This is no Secret, but a Truth that lies open to all the World, with such a glaring Evidence, that no Man can be so mad as to call it into Question. Yet, I believe you will all own, it is no very easy Matter, suitably to realize this Point, evident as it is, with Application to ourselves. We are ready to dream of Days and Years to come, without Bounds or Limits. Let us all be persuaded, to shake off this presumptuous Folly ; and consider ourselves as, and realize it that we are, *dying* Creatures. This is not only true of Others, but 'tis our own Case. We all must quickly die. This World is not our lasting Home ; but we must quickly die out of it, into Eternity. Yes, may we all say, I am a dying Creature ; I carry the Seeds of *Death* about with me, every Day and every Hour ; and after a short Space, I must close mine Eyes, on the Sun, Moon and Stars ; on all the Beauties, and all the Objects, of this lower World ; and sink into the Darkness and Gloom of the *Grave*. After a few more Turns, on this Stage of Life ; my *Pulse*, my Breath, and all the Movements of Life will stop ; and this Body, I am now so tender of, will become a breathless, cold Lump of Clay ;----will moulder, and mix with common Dust. Yes, certainly, I am hastening to the Grave, and Eternity ; and know not, at what Hour, my Lord will call. And why ! O why ! cannot I act and live, from Day to Day, under a realizing Sense that I am a dying Creature ? And that the solemn Hour of my Departure is drawing near ! O my God ! may I be found ready, when

that solemn Hour shall come ; and have Nothing to do but to die.

II. *Let us faithfully exert ourselves, to prepare for our Departure ; and wisely improve, all proper Means in Order thereto.* If you seriously consider what *Death* is, and that you all must inevitably die, and that you know not how soon ; one would Imagine, you must immediately perceive, that to prepare for *Death*, is the one Thing needful ; and ought to be made the grand Business of your Lives. In a multiplicity of worldly Affairs, that may lie upon your Hands ; you may perhaps, be ready to think but little of your approaching Change ; and to do as little, to get into a Readiness for it : But let me tell you, important and urgent, as your worldly Affairs may be ; to prepare for *Death*, is infinitely more important---infinitely more necessary, than any of them ; and you are under the strongest and most solemn Obligations, forthwith to set about that great Work, and to prosecute it with the greatest Seriousness and Earnestness. Hear the Words of the Son of God in John vi. 27. *Labour not for the Meat which perisheth, but for the Meat which endureth unto everlasting Life, which the Son of Man shall give unto you.* And in Matt. xxiv. 42. *Watch therefore, for ye know not what Hour, your Lord doth come.* You are now acting and living for *Eternity*, and your Well-being to *Eternity*, depends on your being ready and prepared, when your great Lord shall call. O ! be perswaded, to apply yourselves without Delay to the great Business of preparing for *Death* ; see that you are at Peace, and reconciled to your great Judge, and holy, in Heart and Life. Wisely and diligently improve all proper Means, in Order to your being ready

ready for your great Change. *Watch at Wisdom's Gate, and wait at the Posts of her Door. Cry after Wisdom, and lift up your Voice for Understanding : Seek for her as Silver, and search for her, as for hid Treasures.* And see, that you fail not to take a serious and due Notice of the Hand of God, in the Instances of *Mortality* and *Death*, that pass under your View, from Time to Time ; and improve them, to quicken you, in preparing for your own Change. These are awful *Monitors*, and with a solemn Voice, they call upon us, to be ready. When we see, One and another around us; not only the Mean and Ignoble, the Wicked and Profligate ; but the *Honourable*, the Useful, and Pious dropping into the Grave---passing into Eternity ; can we but be alarmed ! Can we but feel all the Powers of our Souls, roused and animated to prepare for Death ! 'Tis God, that turneth Man to Destruction, and faith, return, ye Children of Men. And shall we not solemnly regard, the Operations of the divine Hand ? And be furthered and quickned, in our Preparations for another World ; by such affecting and mournful Providences ? This leads me, to take some particular Notice, of the awful Providence of God, in the Removal of the Honourable Colonel *Williams*, the Week past, by Death. It has pleased the sovereign *Disposer* of all Events, and the supreme Governor of the World ; to weaken his Strength in the Way, and to take him from us ; when, for his Age, we might well hope, he might have been continued, a rich *Blessing*, much longer ; for a rich Blessing he was, while he lived ; and his Death is a grievous Loss, and a solemn *Frown* of *Divine Providence*. Know ye not, *Sirs*, that a great and good

Man, is fallen in our *Israel*, and has left our World ? and let it not be said of us, that the Righteous, and the Excellent of the Earth, are taken away, and no Man layeth it to Heart. When Persons of superior Merit and Usefulness, are taken away ; let them not, with the useless and vicious Part of the *Species*, be buried in *Oblivion* ; but to the Praise of divine Goodness and Grace, and for the Benefit of Survivors ; let their Names be had in perpetual Remembrance. I shall not offer at that great and good Man's Character, at large ; but shall touch upon a few Things, that may lead and engage us, to make a wise and profitable Improvement, of the solemn Rebuke. The *Father* of the Spirits of all Flesh, was distinguishtly bountiful to his Servant, in the Gifts and Endowments of Nature ; which, being cultivated and improved, by superior Attainments, in the various Branches of useful Science and Literature ; and enriched and brightened, and made sacred to God, by the Grace of the divine *Spirit*, and real Holiness ; qualified him, to do eminent Services for God, and his Generation in the World. And the various Posts of Service, and Stations of Usefulness, and Distinction, the Providence of God, call'd and preferred him to ; opened a Door, and gave him an Opportunity to display those Abilities and Graces, for the Advancement of the *Kingdom* and Church of the *Redeemer*, and the Interest and Welfare of Mankind. There was a Grandeur and Nobility, in his Spirit and Sentiments, which set him very much above, those mean and low Views and Designs, that actuate and govern too great a Part of the World ; and rendered him a cordial Friend to human Kind, and their just Rights and Liberties,

Civil

Civil and Religious ; and prompted him, in the several Spheres of Action, he was called to ; to exert himself, for their real Good and Happiness. While he served at the *Altar*, as a Minister of *Jesus* (for which holy Service, he was richly furnished, by the pious and devout Turn of his Mind ; and his accurate Acquaintance, with the various Parts of *Theology*) He was *a Workman that needed not to be ashamed, rightly dividing the Word of Truth* ; and justly admired, and celebrated as a learned, evangelical *Preacher*. And during the Course of Years he was at the Head of our *College*, and its chief Governor and Instructor ; he was an Honour, an Ornament, and a rich Blessing, to it ; to the Churches of *Christ*, and to the Land. The Wisdom, Gravity and Authority, with which he presided over that *Seminary* ; the Care and Affiduity, with which he applied himself, to guard and secure the *Students*, both from whatsoever might blemish and wound their moral Characters, and from *Errors* and Mistakes in Matters of Religion ; and to form their Minds, not only to useful *Knowledge* and Learning, but to Virtue and real *Piety* ; and the learned, graceful and honourable Manner, of his moderating their *Disputes*, and acquitting himself of the other Duties of his Station, at the public anniversary *Commencements* ; must still be remembered with Gratitude and Pleasure. A considerable Part of the *Ministers of Christ*, now on the Stage, in the Government, received their Education under him ; and had the utmost Reason, to respect and honour him while he lived, and to reverence his Memory, now he is gone. After he was obliged (thro' Want of Health) to leave that Seat of learning, and under all the Changes and Trials

Trials, and in the various Stations of Honour and Usefulness, whether *Civil* or *Military*, divine *Providence*, has called him to since; he appeared to be actuated and governed in his Conduct, by a real and hearty Regard to the Honour of God, and the Interest and Welfare of his People. He was all-along steadily and firmly attached to the *Doctrines* of *divine Grace*, and of the *Reformation*, and that are professed by the *Churches* of *Christ*, in this Land: He had early felt the sanctifying Energy of them upon his own Soul, and took a peculiar Delight, in contemplating and discoursing on, the Subjects of free *Grace*, the *Glories* of the Mediator, the *Merit* of his Cross, and the *Wonders* of his Redemption.—These, and the other Doctrines nearly connected with them, he was convinced, were of great Importance, to the Progress and flourishing, of real and practical Religion among Mankind; and he was neither ashamed nor afraid to appear boldly for the *Truth*, and to contend earnestly for the *Faith*, once delivered to the Saints, amidst all the Errors and Delusions of a sinful and degenerate Age. He was fearful of a growing Defection, from some of the distinguishing *Doctrines* of the *Gospel*, in the Land; and lamented it, as a sore Calamity and Judgment, that threatened these *Churches*. The Prosperity of *Zion*, and the Welfare of these Churches, and this Land lay near his Heart;—nor were his benevolent Regards confined to us, he longed for a more extensive, and glorious Spread of the *Gospel*, and the Enlargement of the Kingdom of *Christ*; and that God would make bare his Arm, and take from among the *Heathen*, a People for his Praise and Glory, in the Earth. He said, not many Days

Days before his Death, he could not but hope, if God should see fit to prosper our *military Enter-prise*, there might be some *opening*, for the suc-cessful spreading of the Gospel, among the *Hea-then*.---He earnestly desired, to see Religion effec-tually revive and flourish among God's People in this Place; and how ready and cheerful was he, to contribute his Labours and Endeavours, for that Purpose? How much are we all indebted to him, for his excellent occasional Services, and Performances, in this *Deſk*? When, by his *evan-gelical Discourses*, his manly nervous and *pathetic* Eloquence, he bare a solemn Testimony, against the Vices and Sins of the Place, and Times, and earnestly endeavoured a Reformation; and to per-swade Sinners to be reconciled to God. One Thing, you will permit me to take a particular Notice of, which in this Connection, will I hope, be seriously attended to, and deeply and profitably impress our Minds; and that is, he greatly lamented, the woful Relaxation of *Family-Discipline* and Go-vernment, and that the religious Instruction of the rising Generation, was so much neglected; and was very desirous of seeing a Reformation in that Point. This I believe many of you, have heard him speak of privately, as well as more publickly. O! may we all, be deeply sensible, how great Need there is of a Reformation in that Matter; and may a serious Recollection, of what an emi-nent Saint of God, now in Heaven, has said, from Time to Time upon that Subject, serve to quicken every Head of a Family among us, to the faithful Performance of his Duty.---In the *social* and com-mon Life, the great and amiable Virtues and Du-ties of the christian Religior, which he recom-mended

mended to Others, he diligently practised himself: The accomplished Gentleman, and the exemplary *Christian*, were happily united, and visible to All, in the general Tenor of his Conversation and Deportment; and by a good Conversation in *Christ*, he adorned the Doctrine, and *Gospel* he professed.— To Acts of Beneficence and Liberality to the Indigent and Needy, and to promote and further public and pious Designs, for the Advancement of Religion, and the Kingdom of the *Redeemer*, he discovered a particular Promptitude and Chearfulness; was ready to distribute—willing to communicate. And if we view him, in the *domestic* Part of his Character, did not he walk before God, within his House, with a perfect Heart; determining, that as for him and his House, they would serve the Lord, with Care and exemplary Fidelity, discharging the various Duties incumbent upon him, in that smaller Circle? As for that Part of his Life, that lay between God and his own Soul; as God only, who seeth in Secret, was a Witness to it, 'tis sufficient for us, that he lived, and conversed in the World, as one who had been with *Jesus*; and who had found and enjoyed, that in God, and Converse and Communion with him, which was infinitely better, than all the Entertainments of Sense, and all the Treasures and Riches of the Earth. He made the *everlasting* God his Refuge, and his Habitation; and he was his sure and unfailing Felicity. And as he lived, so he died: The same God and Redeemer and glorious *Gospel*, that were his Trust and Confidence, and his Hope while he lived; were his Support, his Refreshment and his Joy, when he came to die. When the universal *Terror* drew near, he discovered

Covered a true *Christian* Fortitude, and Composure of Mind, and a meek and blessed Resignation to the Will of God. The infinite rich *Grace* of God, and the *Merits* and *Righteousness* of the great Redeemer, were the *Objects* of his Trust and Confidence---here his Soul rested, and here it rejoiced---These were all his Salvation, and all his Desire. Under the Influence of this Faith and Hope, he was raised above this World, with all its fading and perishing Enjoyments, and above the Fears and Terrors of the last Enemy; he desired to depart, that he might be with Christ, and longed for the Time of his Dissolution, and for the coming and Call of his great Lord;---*why is his Chariot so long in coming*;---and at the Call and bidding of Christ, he fell asleep, and resigned his Spirit to him that gave it. And what, but the Gospel of *Jesus*, and the abundant Grace of it, can thus, amidst all the Terrors and Ruins of dissolving Nature, and a falling Tabernacle; diffuse such a Peace and Tranquility into the Soul, as shall enable it, to triumph over the last Enemy, and to bid Adieu to all the World, with a lively and blessed Hope, and stedfast Expectation, of Immortality and Life beyond the Grave; and of being forever satisfied, in the Likeness of God? And thus, in his latest Moments, and by the Manner of his Departure, did he give a lively and striking Testimony, to the *Truth* and *Power* of the Gospel and Grace of Christ. The Death of such a Person, must be a grievous Loss, at any Time; but especially is it so, at this Time, under the present threatening Aspects of divine Providence, and the perilous Situation of this Land; the Presence and Prayers, the Faith and Holiness, of such an One,

being as the Chariots of *Israel* and the Horse-men thereof. But God governs the World, and his Will is done. Let it be the solemn Care of each One of us, to make a profitable Improvement, of such an awful Providence. God's Hand is visible in it, and his warning Voice crieth unto us ; *be ye also ready*. Let us learn to reverence and adore God, in all the Dispensations and Orders of his Providence, and be quickened to prepare for our own Change. And with that View,

III. *Let us not fail to make God, who lives forever, our Dwelling-Place, our Refuge and Felicity.* Tho' Mankind are mortal, and the wisest, the most excellent and the best of them, must die ; God is unchangeable, from *Everlasting* to *Everlasting*, he is the sure Refuge, Protection and Happiness of his People, in all Generations. *Moses* and *David* and *Paul*, and the Saints of God in all Ages, have made him, their Habitation ; and so must we, every One of us, or we never can be prepared for Death, nor for Heaven after Death. Let us all be perwaded, to make God in Christ, the chosen *Object* of our Felicity, and our *Resting-Place* ; and under all the Changes, Trials, Calamities and Afflictions of this mortal Life ; betake ourselves to him, and trust and rest and rejoice in him. I know not how to form a Wish, of any Thing better, or more desirable for the mournful and much respected *Relict* of Colonel *Williams*, and the worthy bereaved *Children*, under the present heavy and afflicting Dispensation of divine Providence, than that they may constantly make God and Christ their Refuge, and their *Dwelling-Place*. When I consider, what it is to lose such a *Consort*, and such a *Parent*, who was the Desire of your

your Eyes, and the Delight of your Hearts, your Guardian and Counsellor, in the House of your Pilgrimage : 'Tis easy to perceive, that no *Principles* below those sacred and sublime Ones, the *Gospel* contains ;----no Arm, but what is *Divine*, and *Almighty*, can be, an adequate Support and Comfort, under so distressing and impoverishing a Stroke. Instead therefore, of attempting to minister Support and Consolation to you, from any lower or other Considerations, you will permit me to point you directly to that God, who is the *Dwelling-Place* of his People, in all Generations. There is every Thing in God, a Creature can want ; and the unsearchable Riches of his Grace, are disclosed and tendered in the *Gospel*, to his afflicted and needy People on the Earth. He can Support you under the heaviest Pressures, and the severest Trials, and afford you Strength, proportionable to your Day ; he can refresh and comfort you, under the gloomiest Dispensations, and abundantly make up your Loss in himself.---*A Father of the Fatherless; and a Judge of the Widows, is God, in his holy Habitation.* Now Creature-Supports are struck away, and created Streams are dried up ; may the inexhaustible overflowing Fountain of Life, of Consolation and Blessedness, be your constant Refuge and *Resting-Place* : So shall you find, that Counsel and Direction, that Support and Comfort, that Peace and Blessedness ; which never can be found in the Creature, and which Nothing below God can afford you.

Moreover, Let All be perswaded to make God, who lives forever, your Refuge, and the *Object* of your Happiness. Repair speedily to God, thro' the Mediator---the God that made you, and who a-

lone can make you happy and blessed ; and take up your Satisfaction and Rest there. This is the wisest and best Course you can take in the World, and more necessary for you, than any Thing else in the World. To perswade and engage you to this, let me lay before you a few Considerations, and I have done.

1. *You are indigent and exposed Creatures, and nothing in this World, nothing below God, can satisfy you ; and be an effectual Security and Defence to you.* Your Needs and Wants, your Trials, Dangers and Afflictions are very many ; you live in a World of Sin and Tribulation, and are surrounded with Dangers, and Enemies on every Side ; and what is there can relieve you, under all your Wants, support and refresh you, under all your Sorrows ; protect and defend you, in this exposed Condition ? Nothing certainly but God ; who governs the World and orders and controuls, all the Things and Events of it, at his Pleasure. Your Friends about you, the wisest, the best, and the dearest of them, if you place your ultimate Dependence and Confidence in them, will certainly fail you ; they are dependent and indigent Beings, as well as you ; and can never be any further Blessings to you, than God makes them so. They are surrounded with Dangers, Wants and Calamities, as well as you ; and can't be the Objects, of their own Happiness ; besides, they are *dying* Creatures, and you must soon part with them ; and perhaps when you are raising your Expectations, the highest from them, they may be suddenly snatched from you. *All Flesh is Grass, and the Goodliness thereof, as the Flower of the Field.* And the Things of the World, are as unequal and insufficient to your Happiness,

Happiness, as the Men of it. There is such an Emptiness and Vanity, in all Creature-Enjoyments that they cannot fully satisfy. There is no Connection, between the Enjoyments of this World, and the Peace and Satisfaction of the Mind ; and what Folly is it, for reasonable Beings, to spend their Lives, in the Pursuit of what 'tis not possible they should obtain. When you make Use of Creature-Comforts as you ought, in a due Subordination to God, and as the appointed Means of your Support and Comfort in the Service of God, and to bring you nearer to himself ; they then become serviceable to you : But when you set up the Creature, in the Room of God, and make it your Happiness and last End, you expect that from it, which was never in it, and so must inevitably meet with Disappointment. Vanity of Vanities, all these Things are Vanity. Nothing in this World, can bring your Souls to true and solid Rest and Satisfaction, without the Enjoyment of God ; and nothing below him, who has the Government of the World in his Hands, can be your effectual Security and Defence, against the Dangers and Evils you constantly lie open to.

2. Consider, God invites you to himself, through his Son, and to that Fountain of Peace and Felicity there is there ; and uses Means with you, to bring you thither. God stands in no Need of you ; He was infinitely happy and blessed from Everlasting, and would have been so, to Everlasting ; if he had never given Being to you, or any other Creature : You are sinful, apostate, rebellious Creatures ; have broken his Laws and Covenant, and merited his Frowns and everlasting Curses :— Yet he has entertained Thoughts, and a Design of Mercy ; and

and has sent his Son from Heaven, to seek his sinful Creatures, and to save them. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life,* John iii. 16. And this wonderful Contrivance and astonishing Grace, is revealed and made known to you, in his Word ; and there God most graciously condescends, to invite you ; to forsake your lying Vanities, to renounce the Trash and Trifles of Time ; *not to spend your Money, for that which is not Bread, and your Labour, for that which satisfieth not ; but to hearken diligently unto him, and eat that which is good, and let your Souls delight themselves in Fatness* ; to renounce your broken Cisterns, and repair to the Fountain of living Waters, and share in the rich eternal Blessings of his *Covenant*, and the Purchase of his Son ; and to take him, the great Original of Life and Felicity, for your God and Portion. How wonderful is this Condescension, of the most high God ! How astonishing his gracious Invitations ! And what Ingratitude and Perverseness, must you be chargeable with ; if you refuse to comply with his Invitations ! You affront the supreme Majesty of Heaven and Earth---slight his wonderful Grace---pour Contempt on the Merits and Blood of his Son, and reject the Mercy of God against yourselves, which is the greatest Folly and Madness in the World.

3. *Consider, you must certainly and quickly die and leave the World, and then you will be undone, utterly and forever undone, if you shall not have made God your Happiness, and Dwelling-Place.* A few more revolving Days, and rising Suns ; a few more Turns on this dusty Stage ; perhaps not One, and you must

bid

bid Farewel to all below the Sun, and close your Eyes on the visible Creation ; and while your Dust, returns to the Earth as it was ; your Souls will return to God, to be dispos'd of by him. Then all the Treasures and Riches ; then all the Gratifications and Amusements of this World, and every Thing here you have valued, and set your Hearts upon, will be to you, as if they had never been ; you will see them no more forever. And do not your Thoughts recoil !----your Souls shudder ! when you think of entering into the eternal World, and appearing before God, the *Judge* of all, in your Garments of Pollution and Guilt? Alas ! how miserable---how wretched beyond all Expression, will your Condition be ! You will have no Refuge, and Protection---no Place of Security and Defence---Nothing you can betake yourselves to, for Peace and Happiness ; but stript of every Comfort, and all Support, you will fall into the Hands of the living God ; and all the Curses that are written in this Book, will light upon you.

4. *If you make God your Dwelling-Place, and live devoted to him ; you shall finally arrive at the full Enjoyment of God in Heaven.* Those who make God their Portion, and enjoy him on Earth, shall enjoy him in Heaven too. *God will guide them by his Counsel, and afterward receive them to Glory.* Psalm lxxiii. 24. The Covenant and Promises of God, his Power and Grace, and unchangeable Truth and Faithfulness secure *this*, to all his faithful and obedient People. When they are dismissed from this World of Vanity and Shadows, they will pass to the immediate Vision, and full everlasting Enjoyment of the glorious God. But the Bliss and Glory of the *celestial* World, exceeds all our Apprehensions ;

prehensions ; no Tongue can utter, no Heart of Man can conceive, what God of his unbounded Goodness and Grace, has prepared for those that love him. Seeing then there remaineth such a Rest, such a Blissful everlasting Rest for the People of God ; let your Thoughts and Affections rise to God, and to Things that are Divine and Eternal. Break every undue *Attachment* to the Things of Time and Sense, and look down with a becoming *Superiority* on all the low and perishing Entertainments of this World ; act and live like the Followers of the *Lamb*, the Disciples of *Jesus*, and *Candidates* for a Kingdom that never shall be moved. Let all your Powers and Faculties, your Time and Talents be consecrated to God ; be this your grand Concern, your daily Care, to please and honour and enjoy the Blessed God ; to approve yourselves to him, and to grow up, by swift and happy Advances to a nearer Conformity to his sacred Image, and a greater Meetness for his upper Kingdom : So may you possess your Souls in Patience, Tranquility and Peace under all the Changes, Afflictions, and Calamities of this lower World ; and when your mortal Life shall come to an End, and all the Trials of it shall be over ; you shall rise to the Perfection of your Natures, in the complete Fruition of God, in the upper World ;---be fix'd as *Pillars* in the *celestial* Temple : and the *Lamb* who is in the Midst of the Throne shall feed you, and shall lead you unto living Fountains of Water.



APPENDIX.

SHOR T MEMOIRS Of the LIFE of Col. ELISHA WILLIAMS, Of WEATHERSFIELD.

M R. ELISHA WILLIAMS, was born in *Hatfield*, Aug. 24, 1694. Son of the truly venerable Mr. *William Williams*, by his first Wife *Martha*, Daughter of the Rev. Mr. *Seaborn Cotton*. In his blooming Childhood he discovered an active Genius, uncommon Strength of Memory and Judgment, a vigorous and lively Imagination, and early made a happy Proficiency in Classical Learning, Logic, and Geography; and was in the Year 1708, admitted a Sophomore into *Harvard College* in *Cambridge*, where he went thro' his Academical Studies, under the Tuition of that learned and worthy Gentleman Mr. *Jonathan Remington*, then one of the Fellows, and (of whom Mr. *Williams* ever retained a great Affection

tion and Esteem) he pursued his Studies with great Application, and a Proficiency answerable to his uncommon Genius. In the Year 1711, he took his Degree of Bachelor, and 1714, of Master of Arts. After he left the College, he sometime pursued his Studies under the Direction of his excellent Father, who put him upon the Study of Divinity, in which he formed his Notions from the Bible, as the only true Source and Directory of all divine Science; and for his Helps he perused the Expositions and Writings of the first Reformers, and the old Puritans; and read Dr. *Owen*, Dr. *Preston*, Dr. *Manton*, Bishop *Hall*, Bishop *Reynolds*, Mr. *Clarkson*, Mr. *Howe*, &c. for whose Writings he had ever after a peculiar Relish. After this the Providence of God called him to live some Time in *Weathersfield*, where he became acquainted with, and married Mrs. *Eunice Chester*; a prudent, pious, virtuous Gentlewoman, with whom he lived 36 Years, in a true conjugal Affection, and mutual Tenderness; by her he had seven Children, only two of which survive him; his eldest Son and second Daughter. Soon after this Marriage, he fell upon the Study of the Law, with Thought of applying himself to the Practice of it; and endeavoured to make himself thoroughly acquainted with the Constitution of the *English* Government, Privileges, and Laws; and drank in so established a Love of *British* Privileges, as well as of the Rights and Liberties of Conscience, as he invariably adhered to as long as he lived.—Soon after his settlement at *Weathersfield*, he was prevailed on to go a Voyage to *Canso*, with Captain *Hall*; where he officiated as Chaplain to the Fishermen during the Season. After his return Home, he prosecuted

the

the Study of the Law ; served several Years as a Representative of the Town of *Weathersfield*, and Clerk of the lower House of Assembly. In the Year 1717, there arose an unhappy Division among the Trustees of the College, about the Place of Building an House ; which was so great, that the Reverend Messrs. *Woodbridge*, and *Buckingham*, of *Hartford*, two of the Trustees, called a considerable Number of the Scholars to *Weathersfield*, and prevailed with Mr. *Williams*, to undertake the Tuition of a Number ; which Service he performed to the great Satisfaction of the Trustees, and Advantage to the Scholars. Soon after this, it pleased God to exercise Mr. *Williams* with a grievous Sickness, and extream Pain in his Head, a Sort of Calenture ; which brought him so near the Grave, that his Life was almost despaired of ; not only by his Friends, but his Physicians also ; by which, Occasion was given for the Exercise of his Faith and Patience, which were found to the Honour and Glory of God. He expressed great Humility, and quiet Submission to the divine Will ; and gave his Friends a comforting and joyful Account, of his Experience some Time before, of a gracious Work of the regenerating and sanctifying Spirit of God upon his Heart ; of which, and the present Support of that divine Spirit, he had such clear and comforting Views, as supported him with Chearfulness in the Prospect of Death, and Expectation of the Mercy of the Lord *Jesus* unto eternal Life. But God was pleased to raise him up again, designing him for greater Usefulness and Service to his Church ; and was graciously pleased further to prepare him for it in the Year 1720, giving him a clear and extraordinary Sense,

of the infinite Importance of divine and spiritual Things; as it were overwhelming his Mind, with the Views of the astonishing Grace and Glory of God, in the Way and Work of our Redemption, by his only begotten and eternal Son *Jesus Christ* our Lord; which was introduced, with a clear and powerful Conviction of the universal Extent, unchangeable Obligation, Purity and Spirituality of the divine Law; with a Sight of the Corruption of his own Heart; his spiritual Impotence, and absolute Need of Christ for his whole Salvation; attended with great humbling, and self Abasement; and followed with such Views of the Fulness, Riches, and Sovereignty of divine Grace, in the Person, Offices, and Work of Christ, and Assurance of the Truth of the Gospel Promises; as did greatly draw out his Heart to Christ, and abundantly satisfy him of his Fitness, Sufficiency, and Willingness, to save such miserable and self destroyed Sinners, as he came to rescue from Sin and Hell, to recover to Holiness, and bring to God. This filled him with great meltings of Heart, confirmed his Hope in *Christ*, and cleared up the Work of God's Grace to him; and was an effectual Means to fix him inviolably in his Belief of those Doctrines of the Gospel commonly called the Doctrines of Grace, to which he firmly adhered in all Parts of his following Life; and no Arts, or Calumny, or Imputation of Design could ever prevail with him, to give up, to stifle or conceal. And it seems this was designed as his Introduction into the Ministry, for soon after the Parish of *Newington*, by the Advice of the Rev. Mr. *Mix*, and some other Rev. Ministers in the Neighbourhood, made Application to him, to be their Minister, which was agreeable to his Fathers Choice and

and Inclination. The Conduct of Providence leading that Way; under the peculiar Sense of divine Things, and fervent Desire to serve the Lord *Christ*, he accepted that Motion; and in the Year 1721, was ordained Pastor of the Church there; where he spent near five Years, in the painful and powerful Preaching of the Gospel of *Christ*; and not without Success in the Conversion and Edification of Souls, who will bless God for him forever. As his Apprehension was ready, his Ideas clear and strong; his Diction and Address were rational and nervous, and convincing to the Understanding. His Preaching was chiefly on the great Doctrines which are the peculiar Glory of the Gospel; to debase and humble Man, to convince him of his lost Estate, his corrupt and impotent Condition; and to exalt *God* and *Christ*, and free *Grace*. In Prayer, he was wont to discover a deep Sense, of the Corruption of Man's Heart; the Desert, and infinite Evil of Sin; the Authority, and Purity of God's Law; an uncommon Reverence of the infinite Majesty of God, and his amazing Condescension in stooping down to take Notice of Man, and giving his own beloved Son to be the Propitiation and Atonement for us: This was observable in him, all his Life. His close study, and sedentary Life, occasioned him frequent Pains, and much of the Head Ach, during his Continuance at *Newington*. In the Year 1726, he was chosen by the Rev. Corporation of *Yale-College*, in *New-Haven*, to the Office of Rector of that College. After due Consideration, and Advice, and recommending the Affair to the Father of Lights, for Direction; he was perswaded it was his Duty to accept the Invitation; and by the Advice of an ecclesiastical Council, at the Desire of the Corporation,

ration, he was the same Year removed to the College, and Installed in the Office of Rector there. Where altho' he had but an indifferent Support, and met with many Difficulties ; he applied himself with indefatigable Diligence, to promote [the Interest of Religion and Learning, in that Society. The College happily flourished in good Order, and Learning, under his Influence and Government ; produced many worthy and learned Men, the Honour of the College, and now in public Stations in Church and State, who remember Mr. *Williams* with Gratitude and Honour. But such was the Poverty of the College during that Time, that I think, Mr. *Williams* was obliged constantly to take upon himself the Tuition of one Class, (sometimes of two) besides the principal Care of the Government of the Society, and occasional Preaching. So sedentary a Life attended with such Application to Study, and the Business of Instruction, (the Air of *New-Haven* not agreeing with his Constitution) threw him into a bad State of Health, and brought on an obstinate Head Ach ; which notwithstanding all Endeavours for Relief, increased, so that one of his Eyes swelled to the Bigness of a large Egg ; and threatened him with the Loss of both, or of his Life. He was therefore obliged to desire a Release from that Service ; and upon the evident Necessity of his Discharge, the Trustees (tho' with Reluctance and Grief) consented to his Desire, and he removed to his Seat at *Weathersfield* in the Year 1739, where upon proper Use of Means and Exercise, after some Time, he recovered his Health. But when he had obtained Relief of his bodily Disorders, it pleased the all-wise God, to exercise him with Afflictions of another Kind ; in the Year 1740, he buried his second

second Son ; a young Gentleman as of a liberal Education, so of rare and uncommon Endowments of Mind, of singular Qualifications, and adorned with many shining and exemplary Excellencies ; which attracted the Admiration and Esteem of all that knew him, and raised great hopes of a signal Blessing, designed to the World in him : He lived universally beloved, and died equally lamented ; with Intrepidity and Calmness meeting the last Enemy, and with Comfort and Assurance surrendering his Soul to *Jesus's* Hands.

And not long after, he was called to part with his eldest Daughter, a very desirable, accomplished and ingenious Person, surpassing the most, in respect of mental Ornaments and unaffected Piety ; and also his youngest Son, who had been graduated at the College in *New-Haven*, amiable and promising in his Life, and leaving no little Hope in his Death.

He was supported under these heavy and trying Afflictions, with surprizing Patience, Humility, and Satisfaction in the holy Will of God ; and under these dark Dispensations, was wont to say, God made him rejoice that he reigned, and gave him such a Sense of his absolute Right to do what he pleased, and of his unerring Wisdom and Goodness, that tho' his Rod was severe, yet it was just, necessary, and kind, why *should a living Man complain*, it was all far less than his Iniquity deserved ? He was especially quieted by, yea swallowed up in, the Views of the Sufferings, of the great Redeemer, the Pains the Agonies, the Cursed Death he underwent for the Salvation of lost and ruined Sinners. Of his own Afflictions he was wont to say, they were wholesome Disciplines in

Christ's

Christ's School ; and was perswaded thro' Grace, they would promote his Conformity to God, drive him nearer to Christ, and make him live more upon his All-sufficiency ; and that his Good and Treasure was laid up in the Promises of God, that might with Propriety be applied to him, James v. 11. *We count them Happy which endure.* His Afflictions were also the Means to further in him, the Exercise of a kind, forgiving, charitable Spirit, (which he had no small Occasion for) and a Sympathy, and Compassion for Others in Affliction ; which shone out, distinguished from that natural Kindness and Humanity, which was remarkably visible in his Temper.---After his Return to Weathersfield, he was again improved by the Town, as one of their Representatives ; he was also by the General Assembly appointed one of the Judges of the Superior Court, during the Time when the religious Awakening, and the general Concern was, in the Colony ; which occasioned some unhappy Divisions and Diversity of Sentiments, and Conduct in the Government ; and some Laws relating to ecclesiastical Matters, which Mr. Williams appeared against ; and endeavoured to prevent the ill Effects, he apprehended might follow them. Though he disapproved of many Things, which at that Time appeared under the Pretext of Religion, yet agreeably to his fixed and steady Principles, he openly espoused, and endeavoured to protect, what he thought agreeable to the true Principles of Calvinism, and had a real Appearance of the Work of God, convincing and converting Sinners ; and was warmly engaged for Liberty of Conscience ; which brought upon him the Displeasure of some who differed from him in their Thoughts ; and some Persons

Persons were pleased to represent his Conduct (as had been often done before) as a Design to serve himself, and make an Interest for him in the Government; a Treatment which has been wont in all Times, to be given by Men who are apt to act with mean Views, and are ready to think that Others are influenced by no higher Motives. Under these, and former Aspersions of this Nature, I was intimately acquainted with Mr. Williams's Sentiments, and have often heard him treat such Aspersions with a Contempt becoming himself, Regardless of such Imputations; and, "that he would act his own Principles, let Men make what Use of it they pleased; and that he would serve Mankind as well as he could, so far as they would let him, and whether they were willing or not he would do them all the Good in his Power. He knew he was born and lived only to please God, and do Good to Men, as God gave him Power and Opportunity. The Rights and Liberties of Conscience, he would ever defend to the utmost of his Power: And those Principles of Religion, which some Men treated as *Enthusiasm* he counted his Glory; he had lived and did live in the firm Belief of them, and hoped by God's Grace he shou'd die in that Belief." He had a firm natural Courage, and with respect to his Actions, in Matters of Religion and Conscience, and what he judged the Good of his Country, that might truly be applied to him, which the wise Man says, *The Righteous is bold as a Lion*: I never knew him in a Seafon he judged proper afraid or ashamed to speak his Sentiments, or do any Action which he believed was his Duty. When the Expedition against Cape Breton was set on Foot, he was ap-

pointed by the General Assembly, Chaplain of the Regiment sent from this Colony, and earnestly desired by the Honourable Governor *Walcott*, then Major-General, and some other Gentlemen to undertake that Service. He engaged in it with a pleasing Prospect of Serving Christ, by doing some special Service to his King and Country, in assisting to promote the Religion of the Army, and to reduce a Place which his Heart was extremely engaged to have taken out of the Hands of our inveterate Enemies the *French*, and thereby one of their chief Advantages against this Country, wrested from them. His Behaviour at that Place has been honourably testified of, by several worthy Gentlemen who were present; and thro' an extraordinary Providence was that important Place, reduced to the Obedience of King *George*: And it had been better for the Nation and our Country, to have purchased it with Millions of Money, than to have given it up. When the Expedition was formed against *Canada*, and a Regiment of a thousand Men, raised by his Majesty's Order; Mr. *Williams*, was appointed by the General Assembly to be chief Colonel of that Regiment; which he accepted with the pleasing Hopes that the Expedition would be effectually prosecuted, and his Country be delivered from that Nest of Enemies, which have ever been the Scourge and Pest of *New-England*. He went down, as did the Regiment, to *New-London*, where they lay ready to Embark, waiting for Orders from the Crown, and the Officers Commissions; but none coming that Summer, the Regiment was held to be in readiness till farther Orders. And in about a Year and half, Orders came from the King, to disband the *American Troops* raised,

for

for that Expedition. There appeared many Difficulties in the Way of the Payment of the Regiment, and such a Prospect of Difficulty, that several Gentlemen, who by Encouragement of the Government, and a Motion from the Court at Home, had paid off many of the Soldiers, and purchased large Interests in the Wages of the Regiment ; as also divers of the Officers, and Soldiers themselves, moved Colonel *Williams* to go over to *Great-Britain*, and solicit the Court in that Behalf ; which he undertook, and Embarked at *Boston December 1749*, and arrived in *Dartmouth* the 27th of *January* following ; from whence he repaired immediately to *London*, and engaged with all Speed and Diligence in the Solicitation of that Affair ; which met with so many Delays, that he could not obtain an Order for the Pay, till it was too late to venture a Voyage to *New-England* that Year. In the Spring, he was retarded by waiting for a Snow from *Spain*, which belonged partly to some Gentlemen in *New-England*. After the Vessel came out, she was several Times driven back by contrary Winds, so that he left not *England* till *August 1751*, had a long and tedious Voyage, arrived on our Coast in *October*, met with contrary Winds which kept them off, their Provision was almost spent, and also their Water ; with which last they were happily supplied by seasonable plentiful Rains.----The Crew would not be perswaded to try again to reach *New-England*, concluding if they made one Attempt more and failed, they must inevitably perish with Hunger and Thirst, before they could reach any Port ; and therefore drove down to *Antigua*, upon which they came in the Night, not knowing what Part of it they were at ; and by a kind

Providence narrowly escaped Shipwreck. There they were obliged to stay till the Spring, and arrived at *New-London* the 24th of *April 1752*. As Colonel *Williams* in his Letters from thence, took Notice to his Friends, of those remarkable Providences, with humble Acquiescence in the divine Will, and adoring Expressions of the Wisdom, Sovereignty and Goodness of God ; so it was observed by those that were with him, that in the Midst of these Dangers and Difficulties, he patiently possest his Soul ; and with a Tranquility and Easiness of Spirit, which is the Fruit of unshaken Faith in the great Redeemer, he enjoyed a Serenity of Mind, and lively Expectation, of the Accomplishment of the Promises of God. While the Colonel was in *England*, his Conduct and Behaviour was such as did Honour to his Country ; he was careffed, and treated with distinguished Respect, by Gentlemen of the greatest Worth and Virtue, who fell into his Acquaintance ; with whom he took all Opportunities to recommend the Interests of his Country, and shew its Importance to the Crown ; and to engage their Concern and Interest for it ; that he might lay the best Foundation he could to promote its Welfare, and further the noble Design of propagating the Christian Religion among the Heathen, by their charitable Influence. Gentlemen of the most unexceptionable Character, have given very honourable Testimonies of the Colonel's Virtue, Learning, Integrity, and Zeal for the Interest of *New-England* : Among these the excellent Dr. *Doddridge*, thus in a Letter to his Friend in *England*, expresses his Sense concerning him, “ I look upon Colonel *Williams*, “ to be one of the most valuable Men upon Earth ; “ he has, joined to an ardent Sense of Religion ; “ solid

“ solid Learning, consummate Prudence, great Candour, and Sweetness of Temper; and a certain nobleness of Soul, capable of contriving and acting the greatest Things, without seeming to be conscious of having done them.” In the Winter after he went from Home, it pleased God to call from this World, his youngest Daughter; a Person ornamented with very amiable Qualities, engaging the Love and Respect of all her Acquaintance; and in the following Spring, his virtuous and pious Consort, who chearfully quitted this World for a better. And he himself being necessarily detained in *Great-Britain*, the next Winter, was, by remarkable Providence brought into an Acquaintance with, and married Mrs. *Elizabeth Scott*; the Daughter of that learned, judicious, and eminently pious Divine, and late beloved Pastor of a dissenting Congregation in the City of *Norwich*, the Reverend Mr. *Thomas Scott*; a Lady who being still living, would resent it as Flattery, to read but a small Part of what might justly be said of her amiable Qualities. She now survives, his affectionate and mournful Widow. Colonel *Williams* since his Return from *England*, has been employed in several public Services for his Country; and spent much of his Time to serve it, by an epistolary Correspondence with the Acquaintance, he had the Honour and Pleasure to obtain in *England*; which Interest he was continually improving, for the public Good.—Sometime in the Spring 1754, there appeared a small Tumour under his Jaw, near his Throat; which giving him no Pain for some Time, he took little Notice of, but in November, he took a bad Cold, from which Time it very much encreased and became painful; the Physicians pronounced it a scrophulous

Ious Tumour; but all Applications for Relief proved unsuccessful: It continued troublesome all Winter, grew more so in Spring, and at Times extremely painful and distressing; which he bore with an admirable Patience and Submission to the Will of God; and a marvelous Serenity and Courage and even Pleasantness in his Conversation; frequently expressing his Contentment to be, and bear, whatsoever God thought best; and that he had Reason to bless God for it, knowing he had done him good by this Affliction: His greatest Concern about this World was, the leaving his dear Comfort, in a Country so distant from all her natural Relations and former indeared Acquaintance; but the Strength of Christ overcame this Concern, and enabled him to give her up to God, and chearfully leave her in his all-merciful, and almighty Hand, as a secure Refuge, and Habitation of Safety.--- The Pains of his Distemper, and Applications for a Cure, exhausted his Strength, and wore him out; yet God upheld him in the same Firmness and Tranquility of Mind, to the End; continued his Reason, to enable him to give him Glory in the last and great Article, and give an honourable Testimony, to the infinite Sufficiency and Virtue of the Redeemer's Blood, and the efficacious Power and Grace of the divine Spirit. After he was sensible the Messenger of Death was sent for him, " he said blessed be God, the wished for Hour is come." Being asked if he had no Shivering or Terrors, upon the Brink of the eternal World? He said no, not One. " I know whom I have believed, and am perswaded, (yea I know) that he will keep that which I have committed to him, against that Day; I know that my Redeemer liveth,

" liveth, whom I shall see for myself, and these
" Eyes shall behold him."---He frequently pray-
ed that his Faith and Patience might hold out,
and in the dying Agonies sometimes cried out, why
is his Chariot so long in coming? Come Lord Je-
sus, come quickly. Being told he would soon be
where Faith would be swallowed up in Vision, and
there would not be Need of the Exercises of it, as
now; he replied, and where there will be no more
Need of Patience. When he was almost past speak-
ing, he was asked, if his Faith and Patience held
out? He replied, thank God Yes. Presently up-
on which, without a Groan or Struggle, he breathed
out his Soul into the Arms of Jesus *July 24, 1755,*
in the 61st Year of his Age;---and is now gone
to a World where there are no Mistakes or Misap-
prehensions, where Envy has no Place, or ever
reaches. May a gracious God fulfil the kind Pro-
mise, and perform the Grace he has spoken, Jer.
xlix. 11. *Leave thy fatherless Children, I will pre-
serve them alive, and let thy Widows trust in me.*

The END,

